



A Divine Economics Approach to
UNIVERSAL VALUES





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By:

Dr. Syed Nisar Hussain Hamdani
Principal Investigator

Technical Assistance
Mr. Ashar Awan [UAJK]

Comments
Dr. Karim Khan [PIDE]
Dr. Anwar Shah [QAU]

KASHMIR INSTITUTE OF ECONOMICS
University of Azad Jammu & Kashmir

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PREFACE

There is consensus in social sciences that universality and diversity co-exist in human values. Also, both are of greater importance in predicting human behavior. In particular, they provide a structure for analyzing the moral dilemmas in society. Although, the main stream economic theory does not incorporate all dimensions of human values; still, it believes in some values. For instance, selfishness is a value which is the fundamental assumption of economic theory. Values are human phenomena that are derived from the social interactions of humans; and they are for regulating human behavior. Alternatively, whenever anyone talks about society, community, human beings, nations, organizations or political movements; values serves as fundamental and an integral part of the debate. In particular, values have more importance for faith-based systems. For instance, Islamic economic system is values based while the traditional economic theory is deficient in incorporating all aspects of values.

Pakistan, as a value based country, has observed a decline in those values on which its foundation was laid by the founder of Pakistan. For instance, the three values of Quaid-e-Azam ...Unity, Faith and Discipline, are known to every senior Pakistani since school times. However, the new generation is not being provided much about values. The curriculum and libraries of today are playing only a negligible role in the promotion of values.

Values are of different types; relative as well as universal. Universal value is a term used for common values – the values accepted by a majority of the people across the globe. The present study, therefore, attempts to identify Universal Values. We also discuss the methodologies and issues in this regard. Further, it also offers a survey instrument for gathering the data on universal values. This survey is named as Universal Values Survey. Data set and insights presented in this study are useful not only for economists but also for other social scientists. With this data set, future researchers would be able to study different economic phenomena, particularly in the perspective of values. May, Allah Almighty accept this small piece of work and the effort behind it.

Dr. Syed Nisar Hussain Hamdani

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PART 1

1 INTRODUCTION

1.1 Background

The Role of Values in human economic behavior is a relatively less observed area in economics. Observation shows that values play important role in the economic decision making of individuals. The importance of values increases manifold to understand while studying human behavior in pre and post disaster situations. Values govern behavior which is a significant topic of research for economists, particularly those who are interested in sustainable and environmental friendly behavior. There exist difference in perception about prevalence of certain values among different societies. This, however, does not mean that there are no common values. At least some common values exist globally which are considered as Universal Values. Alternatively, universal values are considered to be those values which are acceptable in nearly all cultures and societies of the world. In the present study, we attempt to contribute to the available literature on the classification and identification of universal values. We find an extended list of universal values that can be used for diverse need of economic analysis including the study of sustainability. We also establish new criterion for the identification of universal values. Like the other popular surveys of the world related to values, (e.g. World Values Survey, European Social Survey), this study develops and introduces a newly launched survey that we call the Universal Values Survey. In the first section of the study, the introduction of values is given. Onwards, we discuss the types and context for classification of values. The methodology of values identification and the methodologies for classification of values are discussed afterwards. Besides, we also propose alternative methodologies for the classification of values. Next, we discuss the derived values and their types.

The analysis of Universal values offers common grounds to understand what is perceived right and wrong or good and bad almost globally. One major benefit of understanding common or universal values is that these can enhance cooperation and communication among different communities as well as different societies.

The concept of sustainability is gaining popularity all over the world due to the conventional perception of scarcity of resources. Religion probably helps in reducing the worsening effects of scarcity on sustainability. For instance, religion encourage values such as justice, care, and foresight, which help in strengthening consuming today's resources in a manner, that ensure the sustainability of today and tomorrow. As is evident from the literature, Islam does not believe in the scarcity of resources and, instead, put strong emphasis on the just distribution and wise utilization of resources. This, in other words, implies that promotion of Islamic Values can help achieving sustainability. Hamdani (2008) states that "the resources are created according to the needs of creatures including both the human beings as well as other creatures. However, if these are not used as is ordained or if they are distributed unjustly, then these will become scarce for some people".

Whether we consider the conventional or Islamic concept of sustainability; the human behavior is required to promote sustainability¹. Hence, we envision a chain, whereby; sustainable behavior is developed due to values, out of those values there are some universal values. By promoting these values sustainability can be ensured. What are these values and how these are related with economic behavior, is elaborated in the coming sections.

1.2 Why to studying Universal Values?

Universal values provide a common ground for most of the people around the globe in order to set a common criterion for global peace and prosperity (Kinnier et al., 2000). In search of universal values, it becomes opportune to attempt for the identification of those values which are concurrently universal and, that, promotes desirable human behavior. Such universal values can be identified which not only enhance disaster preparedness and also in the post disaster scenario. It would be easy for policy makers to promote favorable values for desirable human behavior, once the full list of universal values is acquired. Although acquiring full listing is beyond the scope of a single study as the one in hands; to some extent, the present study will serve as a preliminary attempt towards developing a newer list of universal values with extended classification criteria newly introduced here for the first time. It is useful in terms of identification of new universal values, particularly in the context of sustainable economic behavior, environmental friendly values, and sustainable development goals.

In recent decades, a need has been felt to study economic behavior in interdisciplinary manner. Since economics has been defined as the study of human allocation behavior in view of scarcity of resources; it is pertinent to know how far human behavior is shaped, altered or governed by various types of social, religious, moral, psychological and spiritual values. Understanding values and their classification according to different human dimensions, may be helpful for expanding the horizon of economics science. The next section presents a review of available literature on values, their types and classification methods previously used and other aspect of interest in this aspect.

1.3 Organization of study

In the next section of this report, review of literature of different studies is presented that discuss values and their interrelationships with different socio-economic aspects of individual's life. Different terms and concepts related to the discussion of values is elaborated in subsections of next chapter. The next part of report is composed of three chapters. Chapter 3 is related to Divine Economics approach, methodology and theoretical background of the study. Chapter 4 discusses the process of Divine economics classification framework of values. Chapter 5 presents summary

¹ Justice and tolerance are considered important values by Leiserowitz, et al., (2006) for sustainable economic behavior. Others have many other sustainability values in their list.

and conclusions of the study. Empirical analysis is not in purview of this report. Huge data set is available separately for further studies.

2. REVIEW OF LITERATURE

In this section, a brief review of literature on values, their types and classification is presented. The scientific works on the subject of universal values are surveyed. The review covers secular literature on values as well as other relevant documents such as UNHDR declaration. Apart from this, religious literature and particularly the Islamic literature is also reviewed.

2.1 Values Meaning and Types

Values are “general conceptions of “the good”, ideas about the kind of ends that people should pursue throughout their lives and throughout the many different activities in which they engage”. (Peter Worsley²). Alternatively values are “Human values are a set of consistent behaviors and measures that guide human beings in doing what is right and acceptable by the society” (Santrock J.W. 2007)

Values account for the stability of the social order. They provide the general guidelines for conduct. They facilitate social control. Values are the criteria people use in assessing their daily lives, arranging their priorities, measuring their pleasures and pains, choosing between alternative courses of action. Values provide for stabilities and uniformities in group interaction. They hold the society together because they are shared in common.

The word 'Values' has different meanings across different societies. For example, Linton (1954) states that value is “anything capable of influencing the individual's decisions in choice situations and anything capable of producing an emotional response”. According to Rokeach (1973), “values function as cognitive standards for individual actions”. Kluckhohn (1971) defined values as “An explicit or implicit conception; distinctive of an individual or characteristics of a group, often desirable which influences the selection from available means and ends of action”. According to Webster's dictionary, values are “Beliefs of a person or social group in which they have an emotional investment (either for or against something)”. Values' are core beliefs that guide and motivate attitudes and actions³ (ERC). Oxford dictionary defines value as 'the regard that something is held to deserve; the importance, worth, or usefulness of something'⁴.

² Peter Maurice Worsley (6 May 1924 - 15 March 2013) was a noted British sociologist and social anthropologist

³ <http://www.ethics.org/resource/definitions-values>

⁴ <http://www.oxforddictionaries.com/definition/english/value>

Given these different definitions, one can argue that there does not exist a consensual definition of values. The present study presents a new definition of values to that is aligned with the Divine Economics framework and allocation of resources such as time, money, leisure, prestige, feelings, opportunities, and other dear things⁵ as dealt in this framework.

Despite the fact that the proposed definition is crude and also lengthy; still we prefer to use this because of its inclusiveness. It has the capability to cover diverse values belonging to different categories of what we value in others or others value in us. This definition also covers the Divine values which we further define as the values in humans that are highly regarded by the Divine. Hence, the present work may be helpful in digging out from the depths what a real world situation prevails around a real world man [may be called divine-man] in contrast to an assumption-ridden economic-man of the mainstream economic theory.

The values can be divided into many types depending on their nature such as ethical or moral values, economic values, cultural values, religious values, spiritual values, corporate values, and environmental values etc. These types of values are being highlighted in the next section.

2.2 Personal vs. Shared Values

Personal values are considered are essential principles on which people build their lives and guide them to relate with other people. They are usually a blend of family values and social-cultural values, together with their personal values formed due to their own experiences of life. According to Cograf (2008), personal values are our core beliefs, values, and philosophies that we hold about life, its purpose, and our own purpose. These became part of our life gradually as we grow up; we take on board the personal values of others around us until we reach the teen years. Then, we start to accept or reject such values. Personal values are those what individuals believe to be important in the way they live and work. For example, at the start of career, status may be one's top priority; however, at later stages of life, work, family, social priorities may take the place of status. As already mentioned, privacy is considered as an important personal value worldwide. Personal values may be related to a few people only; however, they may prevail all over the world in a comparable manner. Chastity could be a personal value for someone but for others it may not be a value at all. This pattern may hold all over the world. With reference to their importance for personal, social, or shared goals of humans, values can be classified in the same way.

⁵ The origin of perceptions, beliefs, preferences, and standards are inner-self, religions, context, and institutions respectively where institutions include family, society, and state etc.

There are values shared among different persons, groups, communities, or nations. These can be shared among diverse groups in meaning, in interpretations or in practices. For instance, in Hinduism and Buddhism, action (Karma) is a shared value. The word Karma in Sanskrit language means an action, a doing or what a person thinks or says⁶. Karma is an important feature in both religions in perspective of future relationship between current life actions and their future outcomes.

An example of extremely important and very well-known shared ethical values is known as Golden Rule that is;

“One should treat others as one would like others to treat oneself. Alternatively, one should not treat others the way one would not like to be treated by others”.

[A rule shared by almost all religions]

This value is shared by almost all the major religions of the world including Islam. The examples of shared values such as Karma or Golden Rule can be considered for having economic implications.

2.3 Cultural values and Religious values

There are already some classifications of values which are available in literature. These include cultural and religious values as two major and broad types of values. Cultural values can be defined as “The commonly held standards of what is acceptable or unacceptable, important or unimportant, right or wrong, workable or unworkable, etc., in a community or society”⁷. In contrast to cultural values, religious values are founded on religious grounds, Holy Scriptures, sect based belief patterns and religiously established norms of religions. Cultural values may be different from religious values and sometimes not very different. It is possible that cultural values are based on religious values and vice versa. Sometimes cultural values are stronger than religious values and it might not be the case in some other situations.

2.4 Spiritual values

Spiritual values refer to the values which emerge due to importance that we give to non-material aspects in our lives. They are mostly part of human needs and allow us to feel fulfilled. They add meaning and foundation to our life, as do religious beliefs (Cograf, 2008). In one form or the other, spirituality can be found in most humans. Perhaps, a minimum level of spirituality is built in the nature of humans regardless of their religious and other backgrounds. A higher level than that minimum level may, however, be determined by the religion and other factors. Hence,

⁶The Sanskrit is a sacred language of both Hinduism and Buddhism.

⁷ <http://www.businessdictionary.com/definition/cultural-values.html#ixzz398Gnw1ol>

theoretically, we tend to say that 'spirituality' itself should be included in the list of universal values, though Schwartz (2005), was unclear whether spirituality is the 11th universal value or not. There is hardly any definition of spiritual values, which makes consensus among the researchers and philosophers. For example, "Spiritual values are those values which are related to 'life choices' that may be different than what is normally experienced by many people" (Nagasairaj, 2011). However, in the words of Nithyananda (2012) "spiritual values are those, which benefit our souls, motivate us toward worship, and connect us consciously (or perhaps even unconsciously) with the supernatural."

Since there does not exist a consensual definition of spiritual values; therefore, for the purpose of the present study, the spiritual values are defined as;

"The perceptions; beliefs, preferences and standards on the basis of which people tend to sacrifice their material resources or achieve their spiritual goals".

Spiritual values are sometimes reinforced by religious values or practices. As is discussed earlier, values can be observed among the followers of almost all religions. Some of these values are classified as religious values as specified by Kiener, (2000). Among these religious values some are religion specific; whereas, some are common across most religions. For instance, Islam and Christianity are two different religions but some spiritual values are common in these religions such as 'purity'. To understand the spiritual values of Islam, it is pertinent to understand the philosophy of soul in Islamic perspective. The Holy Book of Islam (Quran) shows the existence of soul as an entity about which humans know very little. "And they ask you, [O Muhammad], about the soul. Say, the soul is of the affair of my Lord. And mankind has not been given the knowledge about except a little." (17:85). In Islamic philosophy of soul, it is believed that soul have different types. The levels are in a hierarchy as defined by the Holy Quran, from the lowest level of soul which attracts towards selfish desires and sins through the highest level at which the soul is aligned with the divine will and remains as always 'satisfied'. These types are called in Arabic as i) Nafs-e-Amara,⁸ ii) Nafs-e-Lawama, iii) Nafs-e-Mulhima, and iv) Nafs-e-Mutma'inna. "Nafs-e-Amara is the type of soul which creates the temptations for sins, Nafs-e-Lawama which provides the self-accountability before, during, or after committing the sin, Nafs-e-Mulhima is the type of soul which gives signals about the right and wrong deeds and the possible outcomes associated with those deeds which are said to be almost true, while Nafs-e-Mutma'inna is the type of soul which always seeks God's pleasure. Quran (89: 27-28) addresses this type of soul as the most satisfied soul which is happy with God and God is happy with her". In Islamic spiritual system, values are intended to boost the level of soul from Nafs-e-Amara to Nafs-e-Mutmainna. According to our proposed definition of spiritual values, they

⁸ The word Nafsis sometimes used for 'soul'.

provide belief and standards to achieve the spiritual goal. In Islam, one of the spiritual goals for a Muslim is to attain the level of Nafs-e-Mutmainna.

However, Islamic view of spiritual values is different from the secular view about spiritual values. Islamic teachings focus on gnosis, worship, contemplation, and spiritual purification. To some, spirituality is dependent on religiosity and to others it is independent. However, Islamic spiritual values are not independent of Islamic jurisprudence, as the objectives are same for both religious value and spiritual values in Islam that is achieving nearness to God Imam Malik (711-795 AD) said, "Whoever studied spirituality (Tasawwuf) without Jurisprudence (Fiqh) is a heretic; and whoever studied jurisprudence without spirituality is corrupted; and whoever studied spirituality and jurisprudence both will find the Truth and Reality of Islam"⁹.

In order to understand Islamic spiritual values, one needs to understand at least three points. First, in Islam there is no priesthood to forgive the sins of people, no class has a monopoly over spirituality. In Islam Mosque is not direct authority for the state related matters. It just improves spiritual and religious values in society. For most of the Muslims, single person has no authority on policy matters; rather, the scholarly consensus (Ijmah) process is used. Second, in Islam there is a harmony between the religious and the apparently worldly motives and activities; hence religiosity and spirituality are interdependent. For instance, soul purification is highly emphasized in Islam, but the guided way is through religious practices such as worship. Moreover, at workplace, this purification can be observed through secular spiritual values, but Islam sees these values as a product of religiosity.

2.5 Local, Regional vs. Global Values

On the basis of geographic locations, values can be grouped as local, regional and global. The global values which have a worldwide acceptance can be labeled as 'global' whereas values which are accepted in a region or locality may be titled as 'regional' and 'local' values respectively. For instance, as Amartya Sen [1999] found that "Asian values are less supportive of freedom"¹⁰ and more concerned with order and discipline". He concluded that freedom is relatively more important in the West as compared to the East. Hence, freedom may be considered as a regional value.

2.6 Organizational vs. Professional Values

The values which govern the overall system of organizations are called 'organizational values'. According to Rokeach (1973), an organizational value means "a belief that a specific mode of conduct is preferable to an opposite or contrary mode of conduct". We can think of organizational

⁹ Source unknown.

¹⁰ Freedom here means freedom of choice

values as representing frameworks for the way the organizations perform or attempt to perform their functions. Some organizations think of their values as their “guiding beacon” directing the process of organizational development and growth. Others describe them as the components of their philosophy. They do relate to how organizations deal with their beliefs about people and work. Any organization, which espouses particular values, can tell that which values underpin their vision. In the same manner, professional values are business-related beliefs or principles that guide professional behavior. Values may reflect ethics, practices, standards and other norms within a commercial environment¹¹. Another definition by Chrissy Scivicque¹² states that "Professional values are the principles that guide your decisions and actions in our career."

2.7 Environmental Values

From environmental point of view, humans regard many things, events, and acts in a comparative manner as more important or less important. Those things, which are valued and are related to environmental protection, are considered as environmental values. For instance, the value 'responsibility' is fundamental to environmental protection especially when it is a public good or when an individual or group is not a beneficiary of any pro-environmental intervention. Biodiversity, which is an environmental concern, may be considered as an environmental value because it is considered valuable from pro-environmental activities on earth. Due to the importance of life's sustainability on earth, people having higher level of true religiosity, spirituality, or morality are likely to regard certain values with more intensity because of the ordinances of religion which they follow.

2.8 Disaster, Recovery and Rehabilitation values

Human beings are observed to have different preference in a normal or pre-disaster situation as compared to a post disaster situation. Therefore, it is pertinent to distinguish what they differently value in a post-disaster situation. This distinction is relevant because pre-disaster and post disaster situations are entirely different from each other. The following values are obtained from the official document of "Department of Disaster Management"¹³ stated as disaster management values;

1. Integrity/ Honesty.
2. Creativity
3. Accountability/ Transparency
4. Right Attitude/ Dignity
5. Empathy

¹¹ <http://www.businessdictionary.com/definition/professional-values.html#ixzz398ltwNfF>

¹² <http://www.chrissy-scivicque.com/>

¹³ <http://www.ddm.gov.bt/>

Whereas, another international response team of Philippines (Derrt.net) has published the following core values of disaster rehabilitation;

1. Trust,
2. Honest and transparent communications internally and externally,
3. Integrity and team working,
4. Personal and professional development

It is likely that some values which are important for disaster preparedness, recovery and rehabilitation might overlap with some other globally accepted values. Therefore, we propose that disaster related values which overlap in religions, spirituality, and other areas of interest among humans should be identified and duly classified in respective categories. Thereafter, such values can be promoted in normal and especially in post-disaster situations in order to effectively mitigate the damages of disaster. Through promotion of these values, disaster preparedness and rehabilitation operations may be facilitated by local people within the affected areas.

2.9 Islamic Values

According to Islam, there are many basic values for survival and prosperity of humanity, which are emphasized to be observed in every situation. These basic values therefore include the ability to perform moral responsibilities; protection of life, securing food, clothing and shelter, education, the right to earn a living, to set up a family, etc. Islam's five values in the form of Sharia Objective [called Maqasid Al-Shariah] provide a super structure of values to individuals and states for a protected and dignified living with choice of faith and intellectual freedom. From the Holy Qur'an we can find verses that discuss these values. For instance: i) do not spy on one another. (49:12) ii) do not enter any house unless you are sure of the occupant's consent (24:27). There are few values of Islam, which can be classified as belief, and worship related values. Few of them are as follows;

1. Actions are judged by the intentions behind them.
2. God is Pure and does not accept anything unless it is pure and God has commanded the faithful with what He commanded the prophets.
3. Part of a person's good observance of Islam is to leave aside what does not concern him.
4. A person cannot be a complete believer unless he loves for his brother what he loves for himself.
5. One should not harm himself or others.
6. Don't let your focus in this life be to amass worldly gain and God will love you. Don't be concerned with what people have, and they will love you.

The individuals and communities regard which values more than others can be identified by different methods. One such method is to know about what they pray for most frequently. Their

supplications are actions, which can best be judged for their personal values (Hamdani 2014). The important Islamic values can be identified with help of its fundamental beliefs and basic supplication of Muslims. For example, a verse from the Holy Qur'an reads as "Guide us to the Straight Path (of Islam), the path of those You have blessed, not the path of those who have incurred your wrath nor of those who have gone astray. "This is a supplication too. The people whose value is righteousness can be observed to recite this verse very frequently. Islam gives special attention to some religious practices such as Prayer, Fasting, Zakat and Pilgrimage. It values freedom in such practices and does not compel anyone rather motivates the followers to practice the right things and in right manner. There are many types of freedom e.g. freedom of choice, freedom of expression etc. and it includes freedom of conscience too. Qur'an says about this value, "there should be no coercion in the matter of faith. (2:256). Therefore, the followers of Islam whose value is 'freedom' in Islamic sense, they will not compel their subordinates, servants, or other fellows to do any practices out of compulsion. They may keep on motivating them for what is best in their own point of view.

For better understanding of values in humans, an important requirement is to explore about the human creation first. This subject can be phrased as "understanding the human kind" (Insaan Shanasi). Generally it is believed that man is composed of two entities; body and soul. A big strand of literature shows that there is a third entity too which is called 'self' or 'Nafs', Sadr, Qalb etc. or it has many other names. Sometimes, these names are used interchangeably. Each of these entities of humans has some distinct functions and requirements. From ancient literature of Aristotle and Plato etc. till Naraaqi, too much has been said about this subject. Naraaqi mentions that human soul has four powers or faculties; anger, passion, imagination, and intellect, and excessive or deficient or moderate use of these four powers generates human vices, virtues and values. Similarly, human body is said to have five powers or senses; taste, sight, smell, touch, listening. These powers have distinct roles in human life and also in formation of values system.

Literature also shows that the human kind has two dimensions in its creation called 'ontic' [or in Arabic Taqweeni] and 'attributable' [or in Arabic Tashreehi]. Each dimension is distinguishable through various attributes. The ontic part of human life is pre-fixed by the Divine and the attributable part is determined by the human deeds. For example, the desires in humans have been created by the Divine but their fulfillment is made related to the human attributes. Hussaini and Qazizadeh (1991) provided a list of ten such Ontic instincts; power, authority, superiority, self-defense, sexual inclination, search for reality, inclination for food, cloth and living, love for excellence, love with self, inclination for justice and goodness, urge for knowledge, and love of wealth. These ten inclinations give birth to different values. These different types of inclination are sometimes values in itself or give birth to certain values or both. The human's ontic creation possesses four powers or faculties of soul mentioned above viz. 1) power of anger, 2) power of

passion, 3) power of imagination, and 4) power of intellect. They can practice an excessive or deficient use of these faculties and are able to play with in-built inclinations. These faculties finally produce four values which have been considered as universal by many philosophers. These are courage, wisdom, chastity, and justice. We also consider them as four fundamental universal values of humans which produce numerous other values or sub-values.

Humans are required to do justice and keep balance, in use of these powers or faculties of soul such that the basic four values dominate the human behavior. This will consequently produce the best life outcomes at different levels such as self, spouse, children, parents, community, state, environment etc. The human pleasure, happiness and wellbeing (Saa'adat) under this theory, shall be determined by the level of moderation or balance of using these powers. Similarly, its opposite values (such as injustice, imbalance) lead to towards human pains, fears and sorrows for a cause and so on. Hence, 'moderation' can be value for economic man from the perspective of 'utility' only; however, it is a universal value for a real world man because everyone values balancing of things.

2.10 Economic Values

Conventional economics is believed to be value neutral whereas, faith based economics such as Christian economic, Divine Economics and Islamic Economics are value loaded. For example brotherhood and benevolence is quoted as fundamental Islamic values of Islamic Economics System. Whereas, conventional economics believes man to be self-interest and utility driven. We may say that values of conventional economics are rationality, satisfaction, profit, efficiency and optimization.

2.11 Other Description of Value Types

Besides the above description of value types, there are many other ways to mention values or see them such as Intrinsic and extrinsic values, explicit and implicit, economic values, philosophical values, personal values, moral values, and aesthetic values etc. depending on the need and nature of the research.

2.12 The Case for and Against Universal Values

Although, the concept of universal values prevails historically; yet the existence of universal values is not a widely accepted idea, but a debatable issue. The proponents of universal values argue that like 'Human Universals', the universal values are believed to be objective truth, which is observable around the world in all human beings. Opposite to this is a view on the basis of which the philosophy of universal values is heavily criticized. 2.11 The main argument of opponents is that no individual or group of individuals is qualified for promulgating what is good or correct for all people.

Throughout the twentieth century, Western philosophers have generally taken an anti-universalist position (Linton, 1954). From their perspective, the promotion of certain values as universal too often is really the disguised promotion of the dominant cultures' values. Fower and Richardson (1996) suggested that universalism might even be viewed as "oppressive cultural imperialism". Hick (1992) discussed an example for this critical concept. He pointed out that slavery was once accepted as natural or even divinely ordained throughout much of history -- as long as the dominant culture accepted it as such.

Advocate of Universal values like (Kiennner 2000) have documented that like Golden rule, other values can be viewed as universal values. Some anthropologist like Kluckholm (1995) believed that there exists some universal values and they must be promoted. Bell (1994) argued that without some universal standards, "we are left with no way to condemn cannibalism, physical torture, mutilation, wife beating, child abuse, slavery, murder, or genocide if they are part of the habitual practice and cultural traditions of a group". Kiennner (2000) supported the argument of Fower and Richardson (1996) that those who attack universalism and take the stand that all standards are ultimately arbitrary are making an absolute claim themselves. Still, the idea of universal values has remained a controversial subject.

We, however, tend to take side in favor of universal values. The main argument against universal values that no individual or group of individuals is qualified for promulgating what is good or correct for all people seems a genuine view only to some extent; when we observe that some values which are not natural part of human society but are being promoted as a 'project', then one can go against such practice. But, this is not the case for most of the values which are included in universal lists because there is no individual or group promulgating them. Rather these prevail inherently among majority of humans. In other words, some values are part of human design and their prevalence level varies due to certain factors which may be explored through scientific inquiry.

Keeping in view the amazing uniformity of biological and other human nature, despite a wide spread diversity, leads to hypothesis that;

"There exists an agreeable set of universal values"

Therefore, an attempt to identify universal values seems to be justified. It is important too because using the universal values which majority of the world population accepts, the economic and other problems of the emerging world can be handled more effectively which are not being handled by the market economy.

PART 2

3 DIVINE ECONOMICS APPROACH TO CLASSIFICATION OF VALUES

The main reason behind using Divine Economics Framework for classification of universal values is that the framework systematically incorporates individuals' perception about an afterlife into model. Since any such perception is likely to also govern human values which, in turn, govern human behaviors, therefore, this framework provides more relevant basis for values-classification than any other criteria currently available. This framework is wider than the presently available Islamic Economics as well as Economics of Religion [developed in Western countries] because it incorporates the concept of afterlife and all its related concepts in economic models by mainly benefiting from Islam and also taking common principles of other Divine religions. The systematic effects of afterlife on humans' current life allocation decisions are taken into analysis.

3.1 Theoretical Background and Methodology

This section attempts to build a background for stepping ahead towards newer classification of values and universal values using the framework which we call Divine Economics. This framework is appropriate for study of economics and religion in each other's perspective.

In this section, we discuss the theoretical and methodological issues related to universal values. There are various methods that have been adopted in the previous literature to measure the human values for empirically analysis. Rokeach (1967) measured human values by asking respondents to rank values from the given set of 18 values. In his study, respondents were asked to rank the values in an ascending order based on the importance of these values in their lives. Many studies benefited from this data and a detail bibliography is available in this study (Braithwaite & Scott, 1991). However, according to Schwartz (1992), few important values were not included in his survey. Schwartz published a detailed note of criticism on Rokeach (1967). The criticism is available in European Social Survey chapter 7, where he states "The selection of items was not theory-driven, so predictions and explanations based on it are typically ad-hoc. Second, he asserted that the scale developed by Rokeach (1967) is less valid for uneducated and less educated people."

Another famous methodology to measure human values was put forward by Schwartz's Value Survey (SVS - 1992), which is the work most widely used by the social scientists. In Schwartz Value Survey (SVS), the respondents rate the importance of each value "as a guiding principle in their lives" on a 9-point scale labeled seven (of supreme importance), six (very important), 5, 4 (unlabeled), 3 (important), 2, 1 (unlabeled), 0 (not important), -1 (opposed to my values). In the same way, Schwartz, (2005b); Schwartz, et al., (2001), contrary to Schwartz (1992) put forward another scale called Portrait Value Questionnaire (PVQ). The Portrait Values Questionnaire is an alternative to the SVS. It was developed in order to measure the intensity of ten basics. In PVQ respondent were asked to rate themselves matching with a person whose features were given item wise in the questionnaire. All the items given in PVQ were supposed to measure a human value. For

example PVQ asked questions like these; "Thinking up new ideas and being creative is important to him. He likes to do things in his own original way," "It is important to him to be rich. He wants to have a lot of money and expensive things." Hamdani (2006), besides adding to the question bank about values, developed questions to explore aspect of values which were yet less explored. For example, to measure belief and religion whether it is believed intrinsically or extrinsically, he asked "Although I am a religious person but I do not let religious considerations influence my everyday affairs" and "Prayer is beneficial; it reduces pains and gives relief and protection". These questionnaires developed by him provide basic guideline to develop scales for religion and belief as values particularly in Islamic faith. While taking help from these surveys, the present study proposes an advanced survey instrument for measuring values and identifying universal values.

As compared to other surveys the values survey seems small. It is observed during review of literature that the World Value Survey (WVS) and, European Social Survey (ESS) have stirred the scholar of different discipline including economics to start work on values. These are country and regions specific values survey which have been widely used by economists. However, to our knowledge, no survey such as the value survey of Pakistan or other Muslim countries exists. In today's world of growing conflict among nations, ethics or religious entities, the need for value survey has become manifolds. Our methodology for developing an understanding about values classification is as follows; Firstly, we need to know values with respect to 'who values what'. This has been elaborated in Section No. 4.1 It can be done by many ways: use sources of information such as Scriptures of Divine and other religions; use empirical findings; consult universal declarations; consider important theories and philosophies; see manifestos of political parties and historical movements; enlist the top attributes of religious and spiritual personalities and so on.

Using the above mentioned process we have outlined procedures for identifying different types of values and then short listing them into universal values list.

3.2 Nature of Universal Values and a New Definition

In the preceding part of the report, we have discussed in detail the definitions and nature of different human values. In the light of the discussion, we can define universal values as something which has the same value or worth for all, or almost all, people. Simply speaking, the universality or wider acceptance makes some values different from local, regional, cultural, economics and other types of values. It means that something is a universal value when everybody finds it valuable or finds reason to give it importance. According to Berlin, "Universal values are values that a great many human beings in the vast majority of places and situations, at almost all times, do in fact hold in common, whether consciously and explicitly or as expressed in their behavior" We find some values as the most emphasized values in religious literature of all major religions. Since there exists hardly any definition with consensus; we propose the following definition which, in contrast to the available other definitions, covers the horizontal and vertical dimensions of values in perspective

of time and space. The horizontal dimension relates to the cross section of people in the world at a given time and vertical dimension relates historical prevalence of any values over a longer time period.

3.3 New Definition of Universal Values

For the purpose of this study, our proposed definition of universal values is as under;

"Universal values are perceptions, beliefs, preferences and practices for which substantial majority of people across the globe or over the eras tend to relinquish or sacrifice their resources such as money, time, prestige, freedom, favorites, predilections and loved ones or they can achieve these resources"¹⁴.

In other words,

"The universal values are the values most widely regarded by majority of people across the world or over a longer time period".

3.4 Values and Divine Economics

Values are important in Divine Economics Framework. People can be classified into groups with regard to their dominant values. It is postulated that people behave systematically differently on the basis of their values-classification. Therefore, with a better understanding of people's types with regard to their dominant values, it becomes easier to drop certain assumptions imposed on 'economic man' and present more generalizable models of human behavior. The importance of values can be considered both at micro and macro levels. At micro level, values systematically affect resource [for example time] allocation process. At macro level, institutional soundness¹⁵ is considered a determinant of achieving higher level of growth. However, institutional soundness comes through some values such as honesty, responsibility, fairness, justice, loyalty, respect etc. There are a number of other positive correlations of values with economic outcomes. These include wellbeing and values and sustainable economics behavior and values. Divine economics view values in a different way. It assumes that values regulate behavior of individuals that is related to their current life as well as their actions related to after worldly life. Divine economics postulates that the concept of afterlife promotes and reinforces some values which though relate to humans' current life, yet the actions governed by these values have consequences for both current life as well as afterlife. This postulate enhances the importance of values for understanding of economic behaviors.

¹⁴ Predilection means "an established preference for something" or "a habitual attraction to some activity or thing" - Synonyms affection, affinity [www.merriam-webster.com]

Relinquish means to give up (something) : to give (something, such as power, control, or possession) to another person or group

¹⁵ By 'institution' we mean all formal and informal institutions and not merely the state, government or democracy etc.

3.5 'Excellence' as Ultimate Value

There are some values which are instrumental in nature, but are present in all human beings in different forms and intensity. These values are fostered to achieve an ultimate value that depending on many factors. All human beings want to achieve the next better, which they define differently for themselves. The important determinant of defining one's ultimate value is the world view he or she has. If a person has broader world view in which life after death is prevalent, then his ultimate value might be the pleasure of God. In contrast, for a more secular world view, ultimate value can be maximization of pleasure in the current life or any other thing. For all the Abrahamic religions ultimate value is nearness to God. In this context, freedom, equality, justice and care are all instrumental values which are viewed important just because they are pre requisite of the ultimate value. Every follower of a religions shows some sort of religious consumptions of time and money. Their allocation of time and money for religious reasons is guided by another value, which we call nearness to God. Prayer, worship and charity are different activities but all are judged as important due to instrumental values for seeking the ultimate value that is nearness to God. In our earlier study [Hamdani, 2008] based on the in-depth interviews of religiously inclined scholars, Imams of mosques and clergy [the formal religious leadership] of churches and synagogues in United States including Boston, Connecticut, New York, New Jersey, Maine, Los Angeles and California, it was observed that in almost all Divine religions, finding the truth and ultimate reality or achieving nearness to God was considered the highest human value. In Islamic philosophy, the word 'human excellence' [called 'Kamaal-e-Insaan] and nearness to God are sometimes used interchangeably. Hence, we can say that 'excellence' can be considered as one of the relative universal values that govern human behavior in a systematic way among the followers of some faith patterns.

3.5.1 Ethics and Universal values

Ethics is a scale about right and wrong or good and bad. Ethics take two forms that are absolute and relative. For instance, Stoics¹⁶ terms Justice as an absolute value. While, Immanuel Kant (1724-1804 CE) terms good will an absolute value. Relative ethics are contextual, pertaining to some specific situation, time, and culture. Ethical relativism is the position that there are no absolute right, and wrongs. Instead, right and wrong are based on social norms. At any rate, ethical relativism would mean that our morals have evolved, that they have changed over time. The advantage of relativity in ethical values is that it allows for a wide variety of cultures and practices. The disadvantage of relativity in ethical values is that truth, right and wrong, and justice is all considered relative. For classification of universal values, studying philosophy of ethics seems pre-requisite and especially, the Islamic philosophy of ethics seems useful for any creative contribution in this field.

¹⁶ Stoicism is a school of Hellenistic philosophy founded in Athens by Zeno of Citium in the early 3rd century BC.

3.6 Universal Values and Religions

Many religions encourage cooperation, patronage, bounteousness, altruism, generosity, volunteering and other forms of values (Hamdani 2004). To find universal values in religions, a number of religious literature in general and Islamic works in particular have been visited. Based on the common values identified through survey of literature, the possible set of values can be obtained that may serve as universal values. Values are discussed in religious scriptures, secular documents and scientific publications. For developing a list of values, a number of religious sources and Holy Scriptures are reviewed. There are certain values, which are emphasized in different religions. Some values are common in all major religions of the World. For instance, as mentioned earlier, Golden Rule discusses that choosing things for other, which you like for yourself, is a value which is present in all major religions of the modern world. There are other values which are well-treated and equally important in all religions of world. Some of them are; Justice, Truth, Belief, Care, Benevolence, Dignity, Tolerance, Love and cooperation etc.

The Example of 'Dignity' as Universal Value in Divine religions

Dignity is a value shared in all religions. For example, the Catechism of the Catholic Church insists the "dignity of the human person is rooted in his or her creation in the image and likeness of God." "All human beings," says the Church, "in as much as they are created in the image of God, have the dignity of a person." The catechism says, "The right to the exercise of freedom belongs to everyone because it is inseparable from his or her dignity as a human person." The Catholic Church's view of human dignity is like Kant's insofar as it springs from human agency and free will, with the further understanding that free will in turn springs from human creation in the image of God.

Likewise, human dignity [or *kevodha-beriyot*], is also a central consideration of Judaism. Talmud cautions against public charity to avoid offending the dignity of the recipient. Medieval Jewish philosopher Maimonides in his codification of *Hallaka* cautioned judges to preserve the self-respect of people who came before them: "Let not human dignity be light in his eyes; for the respect due to man supersedes a negative rabbinical command".

Similarly, in Islam human dignity is manifested in various ways and in different contexts. To begin with, we read the direct and unqualified affirmation of the dignity of man in the following Quranic text, where Allah Most High declares: The Qur'an states: "You who believe, i) do not let one make fun of another ii) do not defame one another iii) do not insult by using nicknames iv) do not backbite or speak ill of one another" (49:11-12). Cairo Declaration on Human Rights in Islam- 1990 states that "True faith is the guarantee for enhancing such dignity along the path to human perfection". Keeping this discussion in view, it may be concluded that identification and classification of values can be done with help of exploring religions' stance on values.

3.7 Universal Values of Divine Religions

The three Divine Abrahamic faiths i.e. Judaism, Christianity and Islam, revealed to the prophets of God, are divine religions that shape the outlook of life, people's perception, culture and civilization and enhance the relationship between God-man-universe. In this process, people who adhere to a particular religion tend to explore the phenomena through the lens of religion. Throughout the history of religions, it has been observed that these three faiths provoked people to live with peace, love, unity and co-existence. In the contemporary world, after the post-9/11, the world community observes hatred, violence, conflict, aggression and religious extremism between the Muslims and non-Muslims that contributed distrust, disunity and unsteadiness because of the prejudice and unequivocal ignorance against each other. In these turmoil situations, the followers of the three faiths through dialogue can play a vital role for the promotion of world security, justice, peace and unity in shaping a better prosperous future for the entire humanity. On the other hand, we have some common values in Divine religions; courtesy, justice, equality, peace and unity, which are strikingly similar to each other. It would be easier to promote these values if they come under the name of shared or universal values of Divine Religions. As these four values are common in all the three Divine religions, therefore, their acceptance and emotional attachment will be helpful. The three of all religions would regard love and compassion, courage and fortitude, humility and modesty, patience and moderation (Quran 2:213, 10:19, 21:92). Besides that these divine religion share a number of universal values such as justice, equality, peace and unity. Many of such values are also shared by almost all religions of the world.

3.8 Universal Values and Islam

If justice, peace, prosperity, compassion, mercy, and equity, are among universal values, one can find these values in Quran and fundamental teachings of Islam. Likewise, tolerance, non-discrimination, honesty, and truthfulness are important examples of Islamic values which are also known as universal values. A short list of universal values compiled by Kinnier et al., 2000 shows that there are many universal values which are very much Islamic values found in its holy book or in tradition of the Holy Prophet [Peace be upon him and his progeny]. For example, 'care' is one of the values which are identified by Kinnier et al., (2000) as universal value and he also presented his evidence that Islamic sources of knowledge possess this value. Hence, this short interpretation seems sufficient to say that most of the Islamic values are universal or values which are generally classified as universal are also Islamic values. Like the list of Christianity values which are attributed to the era after the second coming of Jesus, Islamic values too that are attributed to the era after the appearance of the last savior of the mankind are universal values without exception.

3.9 Are there some Relative Universal Values?

Based on the idea of absoluteness and relativity of ethics, universal values can be classified into absolute and relative. An absolute universal value can be described as philosophically absolute

and, also, independent of individual and cultural views, as well as independent of whether it is known or apprehended or not yet. However, since there are values that exist worldwide yet, not very absolutely; hence we need to define this type of values and give them a name too. To our knowledge, there is no category in the available literature of what we call 'Relative Universal Values' which seems to be an important class of values that prevail universally but to the extent of population fulfilling some criteria. For example, according to Islamic practice, 'Hijab' is a universal value for practicing-Muslims living anywhere in the world regardless of race, region, and nation etc. Similarly, with the exception of some communities in the world, greeting each other is valued globally. Greetings at the time of encounter to each other such as saying 'Hello' is common. Among Muslims, saying 'Assalam-o-Alaykum' which means 'peace be upon you' is an essential expression valued across the world and over the history. This prevails regardless of race, region, gender and other dissimilarities.

3.10 Definition of Relatively Universal Values

Keeping in view the nature of this 'universality', we name such values as 'relative universal values' and provide a tentative definition of them as under;

“Relatively universal values are those values which prevail across the world where certain conditions meet.”

For example, people's disposition altogether alters after a disaster or crisis. It can be observed across the world among individuals and communities that even those possessing opposite characteristics can come closer to each other when they undergo a disastrous situations. For example, 'unity' may be observed among diverse communities all over the world in the times when they face a disaster or an external threat of any type. Relative universal values are universal in context-specific sense and not in all situations.

There is diverse literature available in psychology about types of people. There relatively universal values for each type of person. A common and well-known theory is Enneagram. According to Enneagram theory there are 9 different types of people. This theory is based on the work of Oscar Ichazo and Claudio Naranjo. According to this theory each of the nine type of people have a distinct set of values, however, in case of stress they behave differently.

Person Type	Characteristic/role	Ego fixation	Holy idea	Basic desire	Vice/Passion	Virtue	Value Under Stress
1	Reformer	Resentment	Perfection	Goodness, integrity, balance	Anger	Serenity	Origin
2	Helper	Flattery (Ingatiation)	Freedom, Will	To feel love	Pride	Humility	Truth
3	Achiever	Vanity	Hope, Law	To feel valuable	Deceit	Truthfulness, Authenticity	Love
4	Individualist	Melancholy (Fantasizing)	Origin	To be uniquely themselves	Envy	Equanimity (Emotional Balance)	Freedom, Will
5	Investigator	Stinginess (Retention)	Omniscience, Transparency	Mastery, Understanding	Avarice	Non-Attachment	Wisdom, Plan
6	Loyalist	Cowardice (Worrying)	Faith	To have support and guidance	Fear	Courage	Hope
7	Enthusiast	Planning (Anticipation)	Wisdom, Plan	To be satisfied and content	Gluttony	Sobriety	Perfection
8	Challenger	Vengeance (Objectification)	Truth	Self-protection	Lust (Forcefulness)	Innocence	Omniscience, Transparency
9	Peacemaker	Indolence (Daydreaming)	Love	Wholeness, peace of mind	Sloth (Disengagement)	Action	Faith

Source: Prepared from <http://www enneagraminstitute.com/>

The above table shows that how different people express ego fixation. How different types of people value in the time of stress. These insights leads to further explore the role of people types in finding relative universal values.

4 PROCESS OF DIVINE ECONOMICS CLASSIFICATION FRAMEWORK

4.1 Who values what?

Any attempt to understand values, should first consider the question of 'who values what?' This question can be answered after considering the following other question;

- What you value in others [in the individuals, society, nation, globe and the Divine?]
- What others value in you?
- What the Divine [Allah, God, Raam or any ultimate reality as perceived by believers] values in you?
- What is valuable for believers or non-believers in perspective of their own 'world-view'?

Answering these questions require a long debate destined to controversy. However, it can be said here that values are 'values' due to what we may call 'valuers' as mentioned in the above questions. For example, a leader values 'obedience' among his followers as great value while followers value 'command' as a good value in a leader. Likewise, perfect-submission to God is valued by God while considering God being perfect authority over creatures is valued by humans.

One aspect of the conventional classification of universal values is its reliance on empiricism in case of most of the studies. In conventional literature, scholars have used empirics to classify values such as Schwartz (1998); in contrast, Divine Economics proposes an alternative methodology for it that is classifying values with respect to 'who values what'. It can be done by many ways: use sources of information such as Scriptures of Divine and other religions; use empirical findings; consult universal declarations; consider important theories and philosophies; see manifestos of political parties and historical movements; enlist the top attributes of religious and spiritual personalities and so on.

For instance, with reference to human nature, values are of two types; instinctive¹⁷ and acquired¹⁸. Values can also be classified based on geographical and social constructs. From geographical point of view, values can be classified into global, regional, and local. In the same way, from social point of view values can be classified into personal, relative, religious, cultural and organizational values. These classifications are discussed in detail in later sections. Figure 1.1 shows how values can be seen based on classification from personal, family, community, nation, global and faith point of view. The figure elaborates that some of the values are related to self, for example 'moderation'. In science of ethics, moderation in using four powers or faculties of soul leads to generate four major values viz. justice, chastity, courage and wisdom. These four values subsequently generate further

¹⁷ Instinctive values are those values which are instinctively present, for example chastity, purity, hunger, struggle for things, games, vanity, and freedom.

¹⁸ The values we adopt and develop in ourselves such as tolerance. Practice or environment helps us to adapt these values.

values and behaviors, which determine the fate of self, family, community and environment¹⁹. Some values are related to 'family', for instance, affection keeps family in a strong bond. Quest is a value, which can be classified as value related to something greater than oneself or a perceived super being which is known with different names in different religions such is Allah (Islam), God (Christianity), and Raam (Hinduism) etc.

4.2 Are conventionally declared universal values universal?

The available classification of values such as Schwartz and Kinner has declared some values as universal. According to our view explained above as 'relative universal values', some those values are universal and others are not. However, after considering the question 'who values what', we can propose a new method of classification by re-defining universal values as;

“Universal values are defined as values which are acceptable almost universally with respect to most dimensions of human life”.

The main dimensions of the humans can be divided into two broad categories i) Self and ii) Others. The 'self' is not divisible while the 'others' can be further divided into social such as family, community or society, and nation or identity; geographic such as globe; natural such as living environment, and spiritual such as any perceived ultimate reality. The last one only is a controversial dimension. To some there exists some super being and to others not. We consider everyone's right to believe as per his own perceptions. Therefore, here we shall call this dimension as 'Ultimate Reality' as perceived by humans. As to some, it is something greater than oneself, or to other is a creator of the whole being. In Judaism [Joshua 22:5] and Christianity [Mathew 22:37], the word God represents any such being. In Islam, the name 'Allah' belongs to such being²⁰. In Hinduism, there exists a concept of Supreme-Self²¹. Similarly other non-Divine and even the un-organized religions, some form of belief in an ultimate reality prevails.

The Humanism, however, has a different view as “Each person's future is in some way linked to all” [Humanist Manifesto II- P.3. Atheism, on the other hand, does not believe in a supper being as is believed in Divine or non-Divine religions. For example, “There is no divine guardian of truth, goodness...man must defend them or they will perish from the earth [Atheism Teaches That's, P.1]” Despite that faith patterns such as Humanism and Atheism which do not believe in Supreme-self, surprising is that the individual apparently showing themselves with religiously unaffiliated identities [about 16 % of world population] not necessarily disbelieve in a supreme being.

¹⁹ Another self-value is 'privacy' which is valued all over the world and throughout the human history.

²⁰ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ “Therefore exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Honour” Qur'an: Al-Mu'minun 23:116].

²¹ “For He, the Supreme Self, is not born, nor having come into phenomenal existence, will He ever cease to exist” [Bhagavad Gita 2.20]

According to the global-religious landscape²² The Religiously Unaffiliated population on earth includes “atheists, agnostics and people who do not identify with any particular religion in surveys. However, many of the religiously unaffiliated do hold religious or spiritual beliefs. For example, various surveys have found that belief in God or a higher power is shared by 7% of unaffiliated Chinese adults, 30% of unaffiliated French adults and 68% of unaffiliated U.S. adults. From this discussion, it can be inferred that almost majority of people on earth believe in some form of a super being which is recognized through human curiosity about knowing deeper and deeper facts of things, perhaps, can be termed as 'quest' for truth or knowledge.

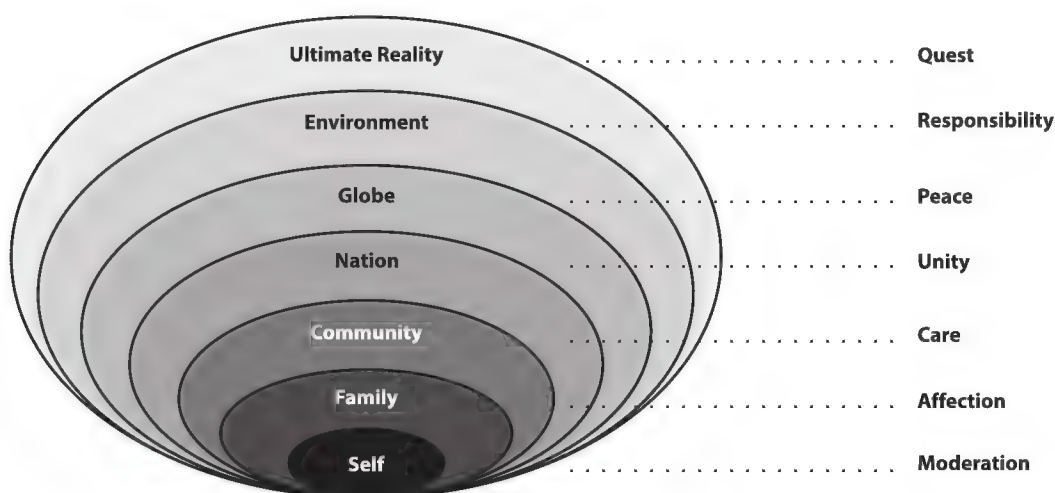


Figure 1: Classification framework of values proposed by Hamdani (2014).

The Figure 1 proposes a paves the way for a newer classification of values which can be used to identify universal values. It shows 'human dimensions' that are self, family, community or society, nation, globe, environment and the ultimate reality. All human beings live their lives within these dimensions. Their values structure is defined and determined with reference to these dimensions.

Based on our methodology explained in the section 3.1 we have identified values for all such different dimensions of human beings. Figure 1 shows one of such values corresponding to each dimension. For example, the value of survival relates to the category of 'self'. Its other priority values may be satisfaction, wellbeing, privacy and moderation etc. Values like affection and love are central to family institution, care and unity are central to community and nation respectively. Peace and safety [environmental] are important with regard to globe. On the same lines, there are some values related to any ultimate reality or super being as it may be perceived by people across the globe such as God is perceived as the ultimate reality or the supper-being by more than two third

²² <http://www.pewforum.org/2012/12/18/global-religious-landscape-exec/>

of the world population. For instance, Quest for knowledge and truth is a value central to achieve nearness to any such ultimate reality.

The above proposed framework can lead us to identify some globally accepted environmental or sustainability values that do overlap with religious, spiritual or universal values. Similarly, there may be some values relating to one's self, family, community, or nation which overlap with environmental values. One such possible value is care, which is equally valued for self, family, community, and environment hence occupies important place in values-lists concerning all the different dimension of humans.

According to this framework, there are some values related to religion, and some of them may overlap with those of the community. This also entails that there are some environmental values which may overlap with the common values previously identified by various philosophers and scholars. Ultimately, one can find a short list of overlapping values out of these diverse lists of values²³.

Figure 2 shows that 'care' is an overlapping value with respect to disasters, environment, sustainability, religion, and many other dimensions of human. Therefore, according to our definition given above, 'care' can be considered universal in two senses; it is generally valued by almost all people on the globe, and, it common in most dimensions of human being, hence it can be included in the newer list of universal values. Following this methodology, we shall short-list other values which are important to most dimensions of humans and them we shall include in our Universal Values List 2015 currently in process.

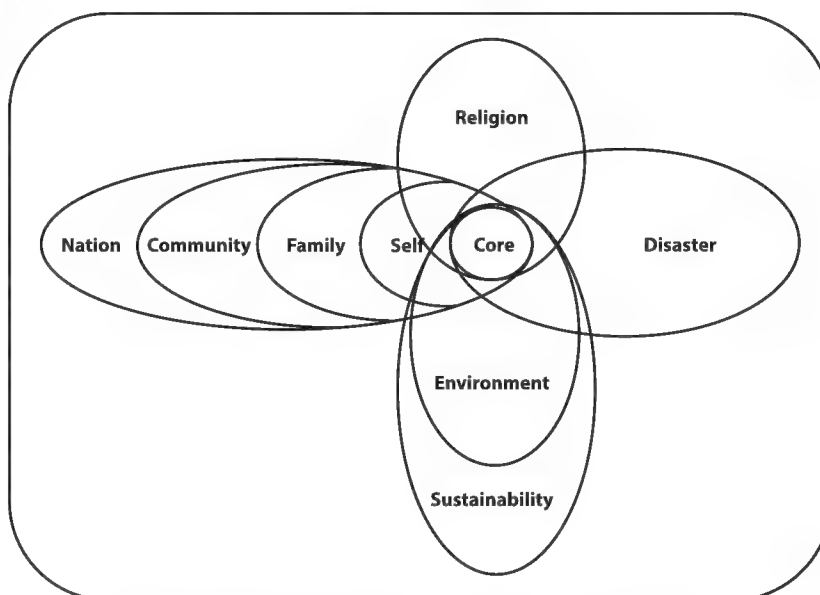


Figure 2: Framework for identifying universal values proposed by Hamdani (2014)

²³ In this association, we have developed an online survey that identifies values related to all dimensions of life. The survey provides data set that can be analyzed in different perspectives. One objective of the survey is the identification of universal values empirically.

According to this way of classifying universal values, we may identify many values which can serve the purpose economy, society, sustainability and environment etc., investing in their promotion will enhance the possibility of efficient resource allocation for both current and the future generations.

As is clear that the aforementioned classifications of values revolves around the idea that universal values should mean values which are accepted by most people in their maximum dimensions of life. Following the same idea and method, some other ways of classification of values are presented in the next section.

As Figure 2 shows different contexts of values in which we can classify values; there are certain other contexts which are useful in understanding the nature of values. One such context which is not yet discussed in the literature is that values may be seen in two categories; one which we value for our self as rights and second which we value as duties towards others. This may also be understood with an example that values can be classified as rights or duties and giving and taking. There are certain values which are divinely endowed in human beings; but there are some other values which may be acquired, at different stages of life. For instance, human beings value justice which is natural or divinely endowed value whereas, but values such as liberty can be acquired in self or developed in others any time by investing in human capital.

If we group values into rights or taking and duties or giving, the following matrix of values can be achieved. Example of such values classification is that if take case of benevolence; this is a value which is valued as duty. Similarly, values such as freedom or comfort are valued because we see it as our right.

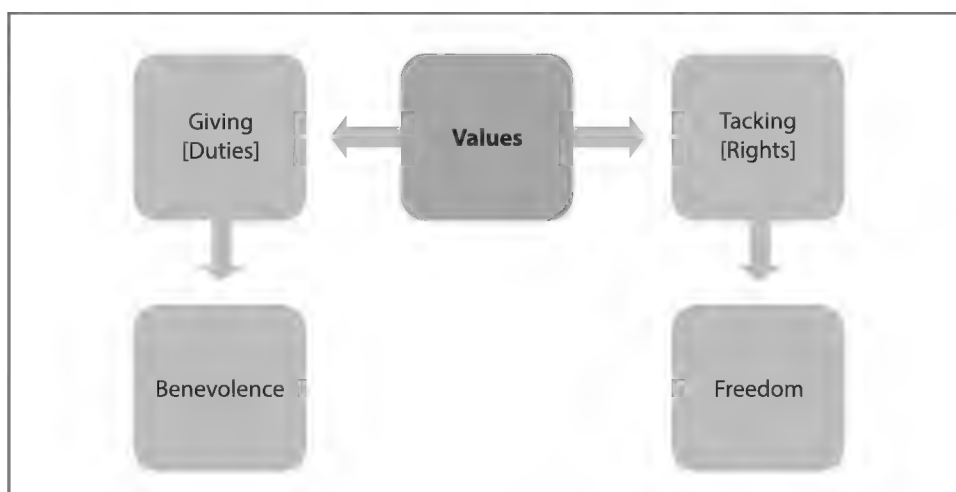


Figure 3: Classification of values as rights and duties

Human nature makes us to value those things which give us pleasure. Along with this human nature values all those things which reduce our suffering or pain. In this context values can be classified as pain and pleasure [in Arabic called Jalb e Manfiat and Daffae Zarrar].

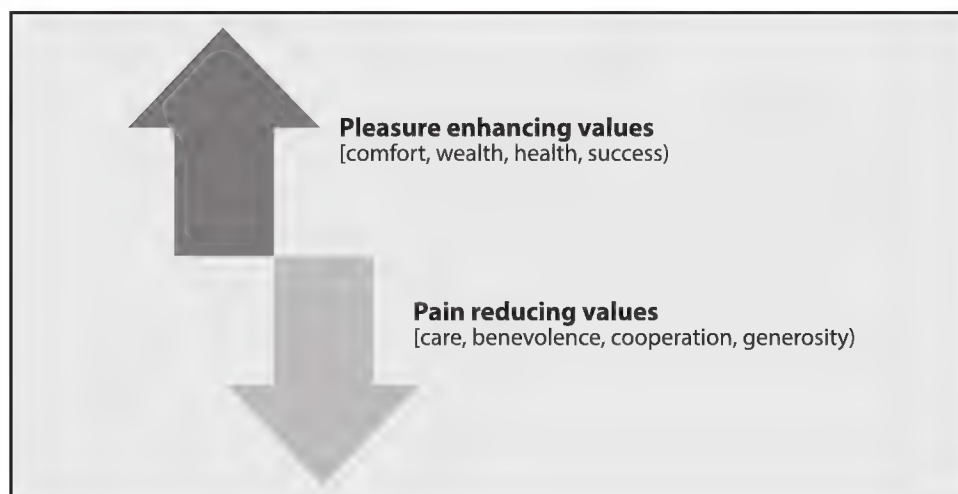


Figure 4: Tentative Classification of values with reference to feelings

Figure 4 above shows that pain-reducing values are care, benevolence, cooperation and generosity, whereas, comfort, wealth, health, success and love can be seen as pleasure enhancing values.

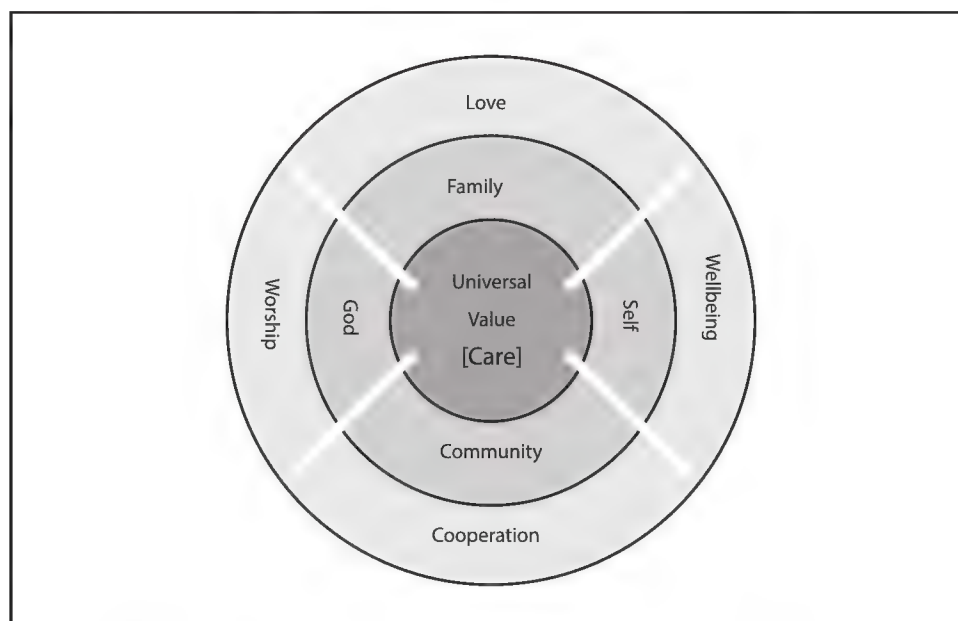


Figure 5: Divine Economics Framework for classification of values

The conventional economics does not take into account the spiritual aspects or religious aspects of human nature into model. It recognizes the material needs and wants of human beings and, in return, how economic behavior emerges from it. However, this does not presents the complete picture of human behavior. Rather, it assumes human beings as machines which are homogeneous across the globe possessing only material features that can be discovered and estimated through empiricism. Divine Economics which is a newly developed field has an alternative approach though it is in infancy stage. It assumes that there are some spiritual needs and wants which explain human behavior where conventional economics seems silent. The basic objective of human beings is assumed to be the utility maximization in conventional economics. It proposes that this utility maximization is a function of consumption. However, Divine economics proposes that utility maximization is not only the function of consumption, but also the function of volunteering, donations, religiosity and spirituality. Thus, using the framework of Divine Economics, human values can be classified. This classification is based on different context that are the fundamentals of the framework of Divine Economics.

There are certain values of Disaster which overlap with Universal Values. One of them is 'Unity'. Whenever, any disaster takes place, people from diverse background get closer to each other. The unity which they show at that time is above their ethnic origin or any other type of identity. It can be said that the value of unity dominates over regional and personal values at that time. It has been observed by the author many times during the deadly South Asian earthquake of 2005 that different countries, nations and regions showed unity with the survivors of earthquake in their rescue, recovery and rehabilitation.

As mentioned above, Divine Economics provides new avenues to study values. One such avenue is different contexts in which values can be classified. The following discussion will elaborate different contexts one by one. Man has three elements which constitute it as a complete man; these include body, self and soul. The body here means the physical and material structure of living or dead humans. The term 'self' is defined from different perspectives in different ways. Its one definition is "a person's essential being that distinguishes him from others" [Oxford Dictionary]. It is expressed as 'I', and 'Me' in contrast to others who are expressed as 'You', 'He', 'It' etc.. Another definition of 'self' is "ego; that which knows, remembers, desires, suffers, etc., as contrasted with that known, remembered". There are certain values relating or central to one's body as 'comfort' 'self', for example, happiness; there are values uniquely related or central to one's 'soul'. The table below presents a tentative list of values classified with regard to human entities [i.e. body, soul, and self]:

Table 5: Classification of values with respect to human entities

<i>Body</i>	<i>Soul</i>	<i>Self [Nafs]</i>
Comfort	Justice	Pleasure
Health	Chastity	Peace
Identity	Wisdom	Compassion
	Courage	Hope

Note: This table is presented for comments and feedback and not for citation. The values list is tentative and not exhaustive. Hence, the table is subject to modifications after feedbacks.

From this discussion we can conclude that there are certain values which originate from soul; i.e. they are exclusively based on soul. On the other hand, some values are relating to 'self' and some relating to body. Overlapping of values is also possible.

There is a body and a soul, which have a common feature of utility maximization. Although, body maximizes utility by fulfilling desires whereas soul maximizes utility by minimizing desires. When soul maximizes utility through desires reduction; it achieves the level of Divine self. Likewise, if body maximizes the utility through desire fulfilling, the level of self lowers from humanistic and animalistic to organic self.

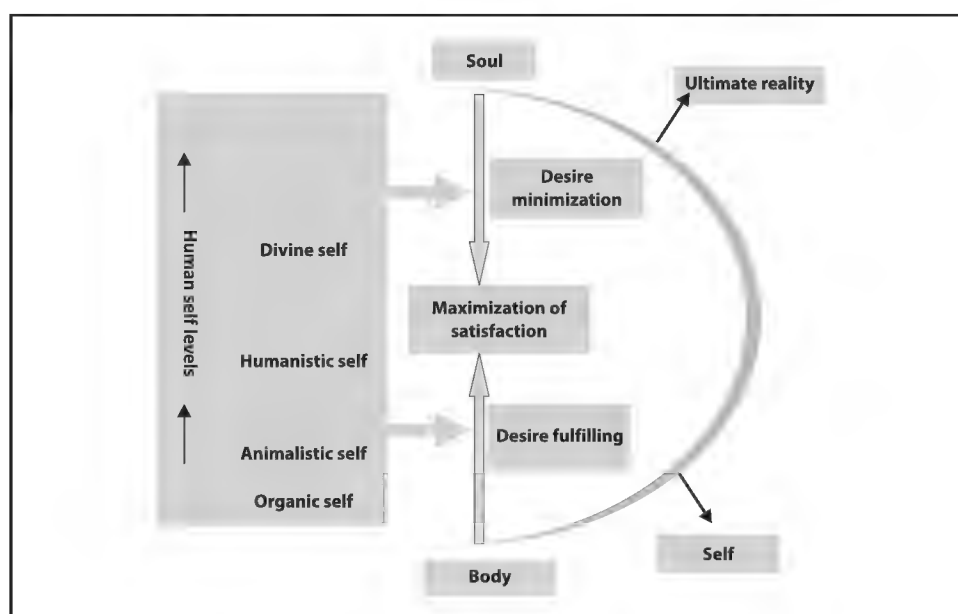


Figure 6: Types of self and their objectives

According to the four humors theory in Indian medicine and psychology, human body contains four basic substances, black bile, yellow bile, phlegm, and blood. According to another theory, there are four elements': earth, fire, water and air; which are predominantly present in these four humors. If these contents are in balance, a person is healthy and anytime when there is excess or deficit of one of these four humors, there shall be health disorder.

The table below provides basic information about the four humors and their corresponding characteristics and other aspects. The table shows the four humors with their corresponding elements, seasons, sites of formation, and resulting temperaments alongside their modern equivalents:

Humour	Season	Element	Organ	Qualities	Temperament [Modern]	Characteristics/values
Blood	Spring	Air	Heart	Warm and moist	Sanguine	Courageous, hopeful, playful, carefree
Yellow bile	Summer	Fire	Liver	Warm and dry	Choleric	Ambitious, leader-like, restless, easily angered
Black bile	Autumn	Earth	Spleen	Cold and dry	Melancholic	Despondent, quiet, analytical, serious
Phlegm	Winter	Water	Brain	Cold and moist	Phlegmatic	Calm, thoughtful, patient, peaceful

Source: wikipedia

In Islamic medicine too, these elements, humors and their relation with body and soul are well recognized and extremely used in practice [see works of Avicenna; 980–1037]. By some, these are also related with four types of proper spirit: brutal, sensual, natural and procreative spirit and explain the human's absolute purity of soul and the absolute impurity of body.

There are a number of other theories available in psychology, religion, ethics and other disciplines that indicate a close relationship of apparently non-economic aspects of humans with their economic behaviors and their corresponding outcomes that has never been studied yet by economists.

Values Classification in perspective of Five Islamic Commandments [Ahkaam-e-Khamsah]

According to Islam, all human thoughts, words, actions, reactions, deeds, contracts etc must fall into any of the following category;

- Obligatory [Wajib]
- Non-obligatory but highly encouraged [Mustahib]
- Neither encouraged nor discouraged [Mubah]
- Not prohibited but not liked [Makroh]
- Unlawful/Prohibited [Haram]

Hamdani (2004) classified individuals into more religious moderately religious and least religious according these categories and a person's frequency of actions in each category. Using the same fundamental philosophy of nature of human being, that it has soul and body, the present study proposes that; when faculties of soul are in moderation, a person will increase Wajib and Mustahib whereas he will decrease Makroh and haram actions. On the other hand, when the faculties of soul are not in moderation, a person will do the opposite. This concept provides basis for classification of values in Muslims and then separating the universal ones.

Another alternative framework for classification of values can be based on the assumption that human 'self' has different levels, and values can be classified corresponding each level of human-self. The following table shows the different level of human self as introduced in Islamic ethical philosophy and some of the values which we tentatively place into corresponding lists.

Table 1: Preliminary Classification of values with respect to ranking of 'human self'

Organic Self	Animalistic Self	Humanistic Self	Divine Self
Survival	Safety	Purpose	Justice
	Comfort	Rationality	Chastity
	Health	Peace	Wisdom
	Loyalty	Prosperity	Truth
	Care	Freedom	
		Honesty	

Note: This table is presented for comments and feedback and not for citation. The values list is tentative and not exhaustive. Hence, the table is subject to modifications after feedbacks.

Column 1 of the above table shows the lowest level of human self i.e. 'organic' which human intakes, grows, completes a life cycle and dies like plants. Its major values is 'survival'. It is considered as universal by many including Schwartz (2005). Animalistic self represents human inclinations to fulfill desires. Safety, comfort, health, loyalty and care can be noticed in all animals including humans all over the world. Humans are distinguished from animals because they

possess wisdom, conscience or intellect. Due to this quality, they value some purpose in life, rationality, freedom etc. The higher self or Divine-self is representative of what is valued by the Divine. It is this self in humans that they value justice, chastity and wisdom. The placement of values in these columns is yet tentative because, an academic feedback from the multi-disciplinary scholars and experts [other than economics] is essential for finalizing such listing of values.

Similar to the above proposed framework, Maslow's hierarchy of human needs can also be used for classifying values and universal values. The following figure shows division of values into three categories as proposed by Maslow; transcendence values, self enhancement values and need-based values.

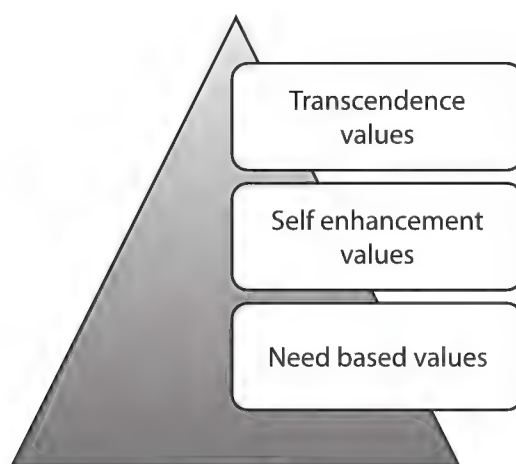


Figure7: Values hierarchy based on Maslow theory

Yet another alternative frameworks of classification of values can be proposed on the basis of four faculties of human soul. As explained in review of literature above that the human's ontic creation [Taqweeni] possesses four powers or faculties of soul mentioned above viz. 1) power of anger, 2) power of passion, 3) power of imagination, and 4) power of intellect. They can practice an excessive or deficient use of these faculties and are able to play with in-built inclinations. These faculties finally produce the following four values;

1. courage²⁴
2. chastity,
3. wisdom,
4. justice.

²⁴ Courage here means to stand on principles; chastity means to avoid all acts that are below of moral standards of any locality. A higher level of chastity is purity, abstention from lust, celibacy or avoiding sexual relations under religious and moral reasons. Wisdom means prudence, judiciousness and the best use of one's knowledge for nearness to the ultimate reality.

We, tentatively, propose these four are fundamental universal values of humans which produce numerous other values or sub-values. These four values emerge when humans do keep a balance in use of these powers or faculties of soul instead of using them either excessively or deficiently. As the Divine Model of Universal Values revolves around human dimensions, the balanced or moderate use of these powers consequently produce the best life outcomes for different dimensions of humans such as self, family, community, state, globe, environment and also for one's perceived religious or spiritual dimension. Hence, the human pleasure, happiness and wellbeing (Saa'adat) under the proposed theory, shall be determined by the level of moderation or balance of using these powers. Similarly, its opposite values (such as injustice, imbalance) lead towards human pains, fears and sorrows. From this discussion we may also conclude that 'moderation' can be considered an equilibrium value for the conventional economic man who maximizes 'utility' regardless of moral or other considerations; however, it is hereby proposed to be a universal value for a real world man because everyone very much values balancing of different things and the same is utility-bearing.

On the basis of the proposed theory, the following table shows how values can be classified under the four powers or faculties of soul.

Table 2: Tentative Classification of Values with respect to four faculties of human soul

Anger	Intellect	Imagination	Passion
Courage	Wisdom	Justice	Chastity
Bravery	Moderation	Security	Health
Leadership	Thankfulness	Hope	Reform
	Repentance	Peace	Hospitality
	Modesty	Loyalty	Beauty
	Belief		Generosity
		Mercy	Compassion
			Contentment

Note: This table is presented for comments and feedback and not for citation. The values list is tentative and not exhaustive. Hence, the table is subject to modifications after feedbacks.

The above table shows the four faculties of soul and some of the values which might be good representatives of such faculties. Human beings value different things which are related to at least one of the above mentioned faculties of soul. As every faculty has its own features, values having association with these features can be helpful in classifying them.

An initial attempt has been made to classify some of human values using this framework in the table above. Such classification [everywhere in the present work] has been presented tentatively because the objective here is to introduce new possibilities in the field of values-classification and provoke academic dialogue and feedback process on the subject. Later on, such classification can be modified and finalized for wider use in literature.

The table shows that anger is a faculty of soul and those values which originates from power of anger can be classified in this category. For instance, values such as bravery [a disposition of physical power], courage [a disposition of moral power], leadership and safeguarding truth can be seen as values under classification under the human faculty anger. On the other hand, there are some values which are linked with power of intellect. Individuals have beliefs, they show attitudes of thankfulness and modesty, and this is because of use of intellect faculty of soul.

Similarly, this table shows that human being has some values which can be classified under soul's power of imagination. For example, justice and hope are two values which are related to that faculty of soul which is linked with imaginative power of soul. Further to this, the table also shows that there are some values which can be classified as values related to passion. For example, compassion, contentment and beauty are some examples of values which can be seen as values classified in this faculty of soul.

The present study proposes another classification framework for values, one of them is presented in the following table.

Table 3: Preliminary Classification of Values with respect to 'major contexts'

Self	Family	Environment	Nation	Globe	Divine
Freedom	Love	Wisdom	Identity		Supplication
Comfort	Care	Integrity	Unity	Peace	Worship
Happiness	Affection	Honesty			Pray
Affection	Sacrifice	Knowledge	Progress		Repentance
	Unity	Responsibility			
	Generosity	Foresight			

Note: This table is presented for comments and feedback and not for citation. The values list is tentative and not exhaustive. Hence, the table is subject to modifications after feedbacks.

The table above shows that values can also be classified using this framework which is based on the major human contexts. There are several way of considering human contexts, but the present study considers self, family, environment, nation, globe and Divine as human's major context. Values which are related to self are classified as self-related values. For instance, human beings value comfort and freedom for self. Similarly, they value care and love that can be observed particularly in family domain. There are also some values related to environment such as; foresight, integrity and wisdom. Likewise, there are other values which are linked with nation for instance, unity and tribe. Some values can classify into an independent group of Divine because human beings value sometimes just because he or she believe in some Divine entity or reality. Also, when they perceive some form of a super being or supreme self or Divine, then it rational for them to know and do as per liking and disliking of the Divine. For examples values such as worship, repentance and pray [Dua] can be placed into this category.

Values can also be classified on the basis of time; therefore, this study proposes another framework of classification for values in the following table.

Table 4: Preliminary Classification of values with respect to 'time dimensions'

Past	Present	Future
Serving parents	Unity	Planning
To stand on principles	Joy	Worship
Gnosis	Austerity	Hope
Tradition	Comfort	Foresight
Forgiveness		Trust
Sacrifice		Awaiting the savior

Note: This table is presented for comments and feedback and not for citation. The values list is tentative and not exhaustive. Hence, the table is subject to modifications after feedbacks.

Time has mainly three divisions in all societies; present, past and future. Values related to past such as serving parents, shame and forgiveness can be grouped separate from values related to present such as unity, joy and comfort. Moreover, values such as planning, worship and hope can be grouped as future values. It was empirically observed in our earlier study [Hamdani, 2006], that the victims of devastating earthquake 2005 who believed in arrival of a savior of humanity such as 2nd coming of Jesus or re-appearance of Imam Mahdi were psychologically recovered and rehabilitated earlier than others. One reason of this difference was reported by respondents that they have read or listened about happening of disasters before the arrival of a savior, therefore, it was not much surprising for us. Since any such belief is likely to have similar effect on the believers

wherever they live, therefore, we tentatively consider this as a future related [relatively] universal value.

Table 6 proposes some new classification for universal values.

Table 6: Classification of Universal Values

TYPE	Description	Example
Geo-universal values	Values which are regarded in most of the geographic parts of the world regardless of other considerations such as religion and culture	Faith or tradition, Care, satisfaction
Time universal values	Values which are regarded in a longer period of history (across eras) regardless of other considerations such as religion and culture	'Privacy' cannot be considered as Time universal value.
Relatively universal	Values which are universally accepted but within certain conditions	'Hijab' and 'Greetings' [saying Salaam] are universal values for Muslims wherever they are located in the world
Perfectly universal values	Values which are regarded in most of the geographic parts of the world also in longer period of history.	Love, Conservation, Care

Note: This table is presented for comments and feedback and not for citation. The values list is tentative and not exhaustive. Hence, the table is subject to modifications after feedbacks.

Development and testing of theoretical and empirical framework

The present research for values classification is based on various stages and methods. This work is a part of a larger project that explores the role of values in economics under disaster and sustainability perspectives. For this purpose, new methodologies have been developed and tested. This process was performed in many rounds. Starting from review of literature in round one, the huge first list of values was developed. Holy Scriptures of world major religions, documents of

universal importance such as United Nations Declaration for Human Rights, literature on economics, ethics, philosophy, writings of famous theorists, and biographies of successful personalities in the history were reviewed. Ethical theories which gave birth economic theories were also studied.

In the second round, with the help of a number of scholars, a refined list comprising of 1000 values was prepared, and a list was then shared with social scientists, religious scholars, expert in psychology, and economists. Consequently a new classified short list was developed under the different criteria proposed for the present study.

The classified short-list was discussed in a series of focus groups discussions with participants of diverse backgrounds who contributed their ideas about the values that are relatively widely accepted. It was also presented in seminars and round-table meetings to get technical and general feedback. As a result, a refined classified list has been prepared which is available as an outcome of this research project. This Module provides the list of values along with classification of listing sources and complete reference. On the basis of final list of values an 'online survey' was designed and developed with the aim to receive more response of a limited number of scholars from distance who could not be accessed in earlier rounds regarding the revision in classifications, enrichment, deletion or correction in the given lists and any further suggestions for this research.

Based on feedback received from different research scholars from diverse backgrounds, a questionnaire was developed in order to select tentatively the values for a final list of values that may be called as universal values list. In this round, several values were tentatively placed under one or the other classification under the criterion of Divine Economics Framework. The newer list comprises classified values relating to many dimensions of human life.

The questionnaire of the online Universal Values Survey for empirical data collection was launched on May 9, 2014 at Higher Education Commission of Pakistan Islamabad for piloting. After receiving online data as well as comments and notes by responding experts and scholars, the modification in questionnaire was made.

In the next round, data collection was started for second type of piloting from not the selected scholars but the random respondents. The problems, and issues identified by respondents were also addressed and final questionnaire titled as 'Question Bank' was made ready.

Then started the intended empirical round. Different research scholars pursuing their M. Phil and PhD programs in Economics started using the question bank as a baseline questionnaire and adding an additional module specific to their respective research question(s) to gauge the prevalence level of the classified values among the people and their socio-economics, religious,

spiritual, ethical and institutional behaviors.

This process seems to be continued. In the coming years, further refined modules and questionnaires shall be developed or extended for making this research more divinely by incorporating deeper philosophies of Divine and non-Divine religions, ancient ethical theories, classical and contemporary economics and knowledge of other sciences.

The data generated with this survey shall be available to researchers for testing of their hypotheses relating to role of values in human behavior at different levels viz. self, family, society, nation, the universe. The resulting empirical analyses are expected to generate a stream of new economic models and social theories beyond the so called 'economic-man' to know deeper about the real-man of the contemporary as well as emerging world.

4.3 Propositions

On the basis of the review of literature, and discussion that is presented in earlier sections, the present study puts forward some propositions for further theoretical and empirical investigations;

Proposition-1: Keeping things equal, individuals possessing a higher level of spiritual values are likely to display a systematically different behavior in consumer, labor and other markets. (See section 2.5 – Spiritual values as background)

Proposition-2: Other things held equal, individuals having differences in personal values are likely to display a systematically different behavior in the family, market, and community. (See section 2.2 for details about personal values)

Proposition-3: Other things held equal, the business or enterprise which is run on professional values and other values will lead to a systematically different performance as compared to an enterprise which lacks such values. (See section 2.6 Organizational vs. Professional values for details)

Proposition-4: Keeping other things constant, a Muslim possessing higher level of Islamic moral values will behave systematically differently than a Muslim with lower level of morality or moral neutrality. (For Islamic moral values see section 2.9)

Proposition-5: Keeping other things constant, individuals moderating the faculties of soul will respond to economic variables in a systematically different way than those who use these powers in excessive or deficient manner. (For details about moderation values see section 2.9)

Proposition-6: Keeping other things constant, individuals moderating the faculties of soul will depict more sustainable behavior in normal as well as post-disaster situation than those who use these powers in excessive or deficient manner. (For details about moderation values see section 2.9)

Proposition-7: Keeping other things constant, individuals moderating the faculties of soul will achieve higher level of subjective well-being than the others who use these powers in excessive or deficient manner. (For details about moderation values see section 2.9)

Proposition-8: Other things are held constant; if a Muslim chooses to perform more activities out of Wajib (obligatory) and Mustahib (meritorious but not obligatory); it reflects high level of religiosity; hence he/she will perform economic activities in more religious manner. And if a Muslim chooses to perform more activities out of Haram (prohibited) and Makrooh (abominable but not prohibited); it reflects low level of religiosity, hence he/she will perform economic activities in more secular manner. (See section 4.1 for detailed discussion on types of activities)

Proposition-9: Other things held constant, a change in any faculty of soul will result in change in his values, vis-à-vis a change in any four elements or humors of human body will result in change in his values. (See section 4.1 for details about classification of values based on faculties of soul)

Proposition-10: Promotion of disaster preparedness and rehabilitation values that overlap with universal values can promote human behavior that is desired in pre and post disaster situation. (See section 2.8 for detailed discussion on disaster values)

4.4 Data generating process

The research process of universal values listing involves different research rounds. For this Universal Values Survey, first list of values was developed with the help of; review of literature from Holy Scriptures of world major religions, documents of universal importance such as UDHR, scientific literature, focus groups discussion and online survey. The first list containing above 1000 values that was presented in different focus group discussions arranged through the HEC assisted project for further short listing. The second list was prepared with the involvement of interdisciplinary scholars of Pakistan, UK, Chile, and Iran. Fuchs (1996) conducted same practice to develop conclusion for his analysis. He involved 46 promising PhDs in the relevant field and developed a final opinion based on their response. The third list was run as a short survey for further reduction in the consensual values. In the next ongoing round, the 'values identification' and further short-listing process shall be completed.

The universal values survey, being initiated under the present study, shall be global in coming years. However, on the basis of convenience principle, it will be implemented in multi-stage ranging from simpler to complex surveys and from easily accessible and least cost countries to the costly countries.

Therefore, as mentioned above, on the basis of convenience principle, the first focus of the present study is Pakistan; from which relatively more number of respondents shall be drawn. However, on the same convenience principle, attempt shall be made to generate a limited response from the other countries, such as, KSA, Iran, UK, and USA, where volunteers have offered the University of AJK to facilitate the survey.

During the current research process, different lists of values were prepared in order to short-list the universal values.

The classified short-list was discussed in a series of focus groups discussions with participants of diverse backgrounds who contributed their ideas about the values that are relatively widely accepted. It was also presented in seminars and round-table meetings to get technical and general feedback. As a result, a refined classified list has been prepared which is available as an outcome of this research project. This Module provides the list of values along with classification of listing sources and complete reference. On the basis of final list of values 'online survey' with the aim to receive more response of scholars from distance who could not be accessed in earlier rounds regarding the revision in classifications, enrichment, deletion or correction in the given lists and any further suggestions for this research.

Based on feedback received from different research scholars from diverse backgrounds, a questionnaire was developed in order to select tentatively the values for a final list of values that may be called as universal values list. Under the criterion of Divine Economics, the newer list comprises classified values relating to all of these dimensions of human life. The questionnaire for empirical data was launched on May 9, 2014 at HEC Islamabad as pilot questionnaire after from the modification of final list comprising questions to gauge the prevalence level of the classified values among the people all over the world through an online Universal Values Survey-2014. In later years, further refined modules and questionnaires shall be developed for making this research more authentic and also more divinely. The data generated with this survey shall be available to researchers for testing of their hypotheses relating to role of values in human behavior at different levels viz. self, family, society, nation, the universe. The resulting empirical analyses are expected to generate a stream of new economic models and social theories beyond the so called 'economic-man' to know deeper about the real-man of the contemporary as well as emerging world.

4.5 The Online Survey

In addition to identification of values, through the review of literature, an online survey is developed to identify the universal values. From empirical perspective, extensive interviews were conducted with multidisciplinary scholars in Pakistan, Iran, and UK. Universal values were identified through review and content analysis in first step. In the next step, focus group discussions were conducted with the experts of different disciplines and school of thoughts. After completing this process a scholarly list of values was available using this list. Then, an online survey was set up to collect data for empirical analysis. For the online survey, a domain on the world's class survey engine 'Qualtrics' was purchased. Qualtrics is used by advanced universities including Harvard. Qualtrics was selected among many available online survey engines because; it gives ease for online analysis, it is user friendly and also offers a graphical way of presenting the survey data and results. Qualtrics is a professional company providing online research tools.

Pilot testing of online survey was conducted on a sample size of 30 respondents. Few changes were made in pilot testing phase. After the finalization of online survey, the link of survey was sent to different mailing lists, universities, supporter of Divine Economics project, personal contacts in different countries and organizations. The semifinal version was launched on May 9, 2014 at HEC Islamabad in the meeting of the sub-committee on economics. The feedback of the committee members was also incorporated in the latest version.

The momentum of collecting data through online survey is relatively slow. Another problem was noticed that only survey has very slow response rate. Countries like USA and Canada are very hard area to target online sample. Companies like Qualtrics charge 8-14 times more in case of developed countries like these two. The other less costly way of collecting data is through universities and organizations. We have sent links along with request letters to a lot of universities and organizations around the world. A number of Mphil and PhD scholars are using the data set of our online survey. Their studies are related to attractive topics such as solid waste management, food security, institutional justice and wellbeing.

4.6 Empirical Analysis

The Empirical analysis is not in purview of the report in hand. Empirical Analysis is provided in Report-3 separately available. In addition, some empirical works has been done by a number of Mphil and PhD scholars are using the data set and online survey of Universal Values Survey for their studies. These scholars are extending the online module of Universal Values Survey for their specific studies. Their studies include topics which explore the inter-relationships among universal values and economic behaviours such as waste management institutional justice food security and well-being.

4.7 The way forward for classification of values

The classification work of values under the Divine Economics approach shall continue in future; specifically, the following aspects of human creature shall be considered, with reference to the nature, type and the magnitude of values;

- ◆ How the four elements discussed above help in creation and elimination of values from humans?
- ◆ How any change in the quantity or quality of these four elements in human being may affect the values prevalence and their intensity?
- ◆ How the four powers of soul discussed above viz. Anger, Passion, Imagination and Intellect govern the system of human values and which systematic relations can guide us in their classification as universal values.

- ◆ These questions need to be explored in order to get rid of the assumption-ridden economic man of conventional economics and move towards a closer understanding of actual humans at market place.
- ◆ Since a huge data set on Universal Values and economic behaviours is available now, it is expected that a number of new dissertations (Mphil and PhD) shall be completed using this data set. Moreover, research papers for conferences and journals can also be written by extending the theoretical frameworks, empirical guidelines and the online *Universal Values Survey* developed by this research project.

5 SUMMARY AND CONCLUSION

The present report is a part of research project carried out by University of Azad Jammu & Kashmir [Kashmir Institute of Economics], assisted by Higher Education Commission. The project aims to investigate the role of values, social capital, and spiritual capital in economic behavior. The report in hand confines to the elaboration of values, their types, their relevance to human behavior, classification issues and data generating process. Empirical analysis is the subject of Technical Report separately available.

The preceding sections presented review of existing work on the subject. The review of literature presented here shows many type of gaps in existing literature and a minor representation of this subject in Islamic perspective. Some Islamic values are proposed in the study that may be recognized in universal values. Moreover, some new concepts and methodology has been proposed as tentative agenda for further discourses and feedbacks.

Universal values have been identified by many earlier studies. A variety of methodologies were adopted by these studies to identify universal values. The present study proposed an alternative methodology for identification of universal values. It used Divine Economics criteria for values classification and also developed instrument accordingly for the collection of data. Moreover, many new terms and concepts are defined and developed by the present study related to the universal values. This approach is different from that used by previous studies. Schwartz (2005) has already discussed some of them.

Since earlier studies have highlighted that their list of universal values is short and not final (Kiener, 2000). Keeping in view this, the present study has attempted to make refinement in procedure of values classification and widened the lists too.

The present study is spread over different rounds. In the first round, a list of values was developed with the help of; review of literature from Holy Scriptures of world major religions, documents of universal importance such as UDHR, scientific literature, focus groups discussion and online survey. The first list containing above 1000 values that was presented in different focus group discussions arranged through the HEC assisted project for further short listing. In the next round, a second list was prepared with the involvement of interdisciplinary scholars of Pakistan, UK, Chile, and Iran. In the third round another list of values is running as a short survey for further reduction in the consensual values. In the next ongoing rounds, the 'values identification' and further short-listing process shall be completed.

In the first phase a comprehensive review of literature is conducted. Based on review of available literature of scientific studies (Inglehart 2008, Elamadurthi, 2012, Hofstede, 1980, Kinnier, 2000),

the present study concludes that there can hardly be found an agreed set of universal values. The present study explored different sources and also observed through qualitative methods under the criteria that 'who values what'. This was done by many ways: use sources of information such as Scriptures of Divine and other religions; use empirical findings; consult universal declarations; consider important theories and philosophies; see manifestos of political parties and historical movements; enlist the top attributes of religious and spiritual personalities and so on. As a result, a crude list of more than one thousand values was developed. In phase two, short listing of this huge list was exercised through qualitative methods and consulting multi-disciplinary scholars, and different values were tentatively placed under newer classifications proposed by this study. Next to this process was ranking of values using the science of empirics in order to know which values are valued more in today's world. For this purpose, a question bank has been developed using which, different scholars have now started conducting surveys for their respective studies on values. An online survey was developed based on universal values using an advance featured survey hosting engine 'Qualtrics' to set a run time report and real time data analysis. Further to this, the data set produced as a consequence of this study will enable academia and thinkers from different disciplines to find empirical evidences on the correlations between globally accepted values and diverse human issues including economy, sustainability, disaster preparedness and so on.

It has been argued that that religious, spiritual, moral, or universal values have clear relevance with the globally accepted environmental, or sustainability values for achieving sustainable development global-goals. The review of literature and subsequent discussions give insights that values such as moderation, care, responsibility, foresight and quest for reality are values found commonly in religious as well as secular literature. Promotion of these values may bring positive change in the attitudes of masses towards economy, society, environment, and interfaith harmony.

Keeping in view the amazing uniformity of biological and other human nature, despite a wide spread diversity, leads to hypothesis that "there exists agreeable set of universal values". Therefore, an attempt to identify universal values is justified. It is important too because using the universal values, the economic and other problems of the emerging world can be handled more effectively.

As the outcome of theoretical background, methodology, data generating process and discussion, as described in the report, the following material has been made available for further use; a general list of values, a refined list of classified values, a theory and methodology of Universal values identification, a question bank on universal values, an online survey, some specific case studies, and dataset generated through newly developed online survey.

Regarding the results to be drawn from the online survey, some precautions are important here as a formal policy of Divine Economics framework. The Divine Economics declares all its results as tentative because, the sub-discipline is in the process of development and testing of alternative

methodologies. Change in variable definitions, modification in questionnaires, sample size and strategy is possible as the field evolves. The final conclusion about the role of values in economic and social human behavior may be drawn by later generations of researchers and the present contribution should be used more as insights for further research rather than scientific findings.

Under this research, an initial attempt has been made to classify some of human values using the Divine Economics framework. Such classification [everywhere in the present work] has been presented tentatively because the objective here is to introduce new possibilities in the field of values-classification and provoke academic dialogue and feedback process on the subject. Later on, such classification can be modified and finalized for wider use in literature.

It is not a normative suggestion but a positive understanding developed from this research that the world population can be grouped with regard to various existing or newly proposed classifications of values because people follow some values patterns. Once done, the future research can be directed towards exploring the systematic difference of behaviors among various groups of people through their economics, social, religious, spiritual, and environmental values, the currently endangered world can be made a place with justice, peace and prosperity everywhere.

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Annexure - 01: Kinner's Short list of Universal Values

[Source: Kinner et.al (2000), A short list of Universal Values, Counseling and Values, Vol. 45]

Sr.No	Values List	Source	Description	Reference
1	Commitment to something greater than oneself	Judaism	To love the Lord your God and to walk in all His ways and to keep His commandments, and to hold fast to Him, and to serve Him with all your heart and soul.	Joshua 22:5
			Happy are those who act justly, who do right at all times.	Psalms 106:3
		Christianity	You will know the Truth and the Truth will set you free.	John 8:32
			Love the Lord your God with all heart and with all your soul, and with your mind.	Matthew 22:37
		Islam	Adore your Lord who created you, as He did those before you.	Quran 2:21
			Do not confuse the truth with falsehood, nor conceal the truth knowingly.	Quran 2:42
		Hinduism	Truth alone prevails. The way of the God, .. proceed to the Highest Abode of the True.	Mundaka Upanishad, III.i.5
			For He, the Supreme Self, is not born, nor having come into phenomenal existence, will He ever cease to exist.	Bhagavad Gita 2.20
		Taoism	Hold to the Truth.	Tao Te Ching 8
		Confucianism	Gentlemen set their hearts on moral force.	Analects IV.11
			Be ready to die for Good way.	Analects IV.13
		Buddhism	And should one live a hundred years not seeing the immortal state; better still is one day lived of one who sees the immortal state.	Dhammapada 8:16
		Humanism	The goal of Humanism is a free and universal society in which people voluntarily and intelligently cooperates for the common good.	Humanist Manifesto II, p.3
			Each person's future is in some way linked to all.	Humanist Manifesto II, p.3
		Atheism	The goal of Atheism is freedom of mind.	Introduction American Atheist p.2
			There is no divine guardian of truth, goodness...man must defend them or they will perish from the earth.	Atheism Teaches That's, P.1
		United Nations	Whereas the recognition of inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.	U.N declaration of Human Rights Preamble, P.1

Sr.No	Value	Source	Description	Reference
2	Self respect, humility, self discipline, and acceptance of personal responsibility.	Judaism	Yea, man is bowed, and mortal brought low; bought low is the pride of the haughty.	Isaiah 5:15
			Pride goes before ruin, arrogance before failure, better to be humble and among the lowly than to share spoils with the proud.	Proverb 16:18
		Christianity	From inside , from the human heart, come evil thoughts , acts of formulation , theft murder adultery , agreed, and malice; fraud, indecency, envy , slander, arrogance , and folly; all these evil things come from within, and they are what defile a person.	Marks 7:22,23
			Whoever exalts himself will be humbled; and whoever humbles will be exalted.	Matthew 23:12
		Islam	If you give alms openly, it s well, but if you do it secretly and give it to the poor, that is better.	Quran 2:271
			And those who are mindful of their moral obligations; they will live in gardens of honor.	Quran 70:32-35
		Hinduism	Whoever, giving up all selfish desires, goes free from craving, he is free of egotisms and self interest, and he attains true peace.	Bhagavad Gita 2.71
			Hypocrisy, arrogance, egotistical pride, anger, violence of speech, and ignorance- these are the characteristic of one who is born to the demonic way of life.	Bhagavad Gita 16.4
		Taoism	Live for your center, not your sense.	Tao Te Ching 12
			The sage remains sensitive avoiding extreme, avoiding extravagance, avoiding excess.	Tao Te Ching 29
			A man who boasts of his achievements has no merit, a man who brags will not endure.	Tao Te Ching 24
		Confucianism	A gentlemanmust remove all trace of violence or arrogance.	Analects VIII.4
			The gentleman is dignified. But never haughty.	Analects VIII.26
		Buddhism	Themselves the wise does tame.	Dhammapada 6:5
			Whoever dwells seeing the pleasurable, in senses unrestrained, immoderate in food, indolent, inferior of enterprise, over him indeed, Mara prevails, like the wind over a weak tree.	Dhammapada 1:7
		Humanism	The preciousness and dignity of the individual persona is a central humanist value.	Humanist Manifesto II, P.4
			Individuals should be encouraged to contribute to their own betterment.	Humanist Manifesto II, P.5
		Atheism	Man can and must create his own destiny.	Atheist Aims and Purpose, P.1
			We must face the consequences of our acts.	Atheism Teaches That. P.1

Sr.No	Value	Source	Description	Reference
3	Respect and caring for other individuals (i.e. (the Golden Rules)	Judaism	Love your fellow as yourself.	Leviticus 19:18
		Christianity	Always treat to others as you would have them to treat you.	Matthew 7:12
			If someone asks you to go a mile with him, go two.	Matthew 5:41
		Islam	Do not take a life, which God has forbidden, except in a just cause.	Quran 17:33
			He who fabricates lies is doomed to failure.	Quran 20:61
		Hinduism	Do not kill.	Bhagavad Gita 16:2
			Do not lie.	Bhagavad Gita 16:2
		Taoism	In dealing with others. Be gentle and kind in speech, be true in ruling, be just.	Tao Te Ching 8
			The sage takes care of all men and abandons no one.	Tao Te Ching 27
		Confucianism	Never do to others what you would not like them to do to you.	Analects 15.23
			Keep promises.	Analects 1.8
		Buddhism	What are the four vices of action that he gives up ? they are injury to life Taking what is not given, base conduct in sexual matters , and false speech.	Digha Nikaya
		Humanism	The goal of humanism is a free and universal society in which people voluntarily and intelligently cooperates for the common good.	Humanist Manifesto I, P.2
		Atheism	The Cooperation of man is the only hope of the world.	Atheist Teaches That, P.1
		United Nations	All human beings, should act towards one another in a spirit of brotherhood.	U.N declaration of Human Rights Preamble, P.1

Sr.No	Value	Source	Description	Reference
4	Caring for other Living things and the environment	Judaism	The Lord God took the man, and places him into the Garden of Eden to till it and tend it	Genesis 2:15
			A righteous man knows the needs of his beasts.	Proverbs 12:10
		Christianity	What man shall there be among you, that have one sheep, and it s falls into a pit on the Sabbath day, will not lay hold of is and lift it out?	Matthew 12:11
		Islam	His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not.	Quran 2:255
		Hinduism	Not rejecting any creature, always friendly and compassionate (Characterization of the Yogi).	Bhagavad Gita 12.13
		Taoism	Love the world as yourself, and you'll be able to care for it properly.	Tao Te Ching 13
		Buddhism	One who is harmless to all living beings is called noble.	Dhammapada 19:15
		Humanism	The planet earth must be considered a single ecosystemthe cultivation and conservation of nature is a moral value. We should perceive ourselves as integral to the sources of our being in nature.	Humanist Manifesto II, P.6
		Atheism	We..... Affirm that life is precious and that the ecological balance of our planet must be conserved.	Atheist Manifesto, P.1
		United Nations	Peace, development and environmental protection are interdependent and indivisible U.N conference on Environment and Development.	U.N. Conference on Environment and Development. Principle 25,p.5

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